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literature. Every department of church history has been subjected to fresh investigation during the past year, and the very corners of the fields seem to have been gleaned. FRANKLIN JOHNSON.

Dritte Abtheilung: *Systematische Theologie*, bearbeitet von MAYER, TROELTSCH, SULZE und DREYER (pp. 479-632). Einzelpreis, M. 4.

THE aim of the authors of this part is to give an exhaustive survey of the more important theological literature of last year—a laborious task of such value as to win the gratitude of all students of theology. Encyclopædia, and methodology; apologetics; philosophical theology, cosmology, and anthropology; philosophy of religion and theological *Principienlehre*; psychology of religion; dogmatics; ethics—these are the topics which will also indicate the scope of the work. An examination of the year's literature would indicate that theological interest was specially directed to (a) the problem of method in theology; (b) the agelong controversy as to the relation between knowledge and faith, and (c) the new question of the psychology of religion. An American must be forgiven for feeling a little sensitive over the dependence, constantly charged by the authors, of American scholars upon the German and French. Thus, Van Dyke's *Gospel for an Age of Doubt* reflects Hermann; James' *Will to Believe* echoes Renouvier, etc. But, without doubt, these are cases of parallelism without dependence. The English work which has attracted most attention seems to have been Balfour's *Foundation of Belief*. GEORGE B. FOSTER.

Vierte Abtheilung: *Praktische Theologie und kirchliche Kunst*, bearbeitet von MARBACH, EHLERS, WOLTERSDORF, KIND, EVERLING, HASENCLEVER und SPITTA (pp. 633-779). Einzelpreis, M. 7.

THIS fourth part, devoted to practical theology and Christian art, is smaller than some of the other parts, for not very many works on these subjects appeared in Germany during 1896. Hence there is more room for editorial work, and the descriptive notes are fuller and more satisfactory than those of the second part. The catalogue of works on Christian art is notably brief; only thirty-nine titles are given. A few of these represent books of real importance, like Schultze's *Kirchliche Archæologie* and Detzel's *Christliche Ikonographie*.

FRANKLIN JOHNSON.

Fünfte Abtheilung: *Register*, containing a full index of authors noticed and mentioned, completes the volume.

On the whole, it can truly be said that nowhere in the field of theolog-